The Revolution.

"WHAT, THEREFORE, GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASUNDER."

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The Poet's Corner.

THE PERPLEXED HOUSEKEEPER.

I wish I had a dozen pairs
Of hands this very minute;
I'd soon put all these things to rights—
The very deuce is in it.

Here's a big washing to be done,
One pair of hands to do it—
Sheets, shirts and stockings, coats and pants—
How will I e'er get through it?

Dinner to get for six or more,
No loaf left o'er from Sunday,
And baby cross as he can live—
He's always so on Monday.

And there's the cream. 'tis getting sour,
And must forthwith be churning,
And here's Bob wants a button on—
Which way shall I be turning?

'Tis time the meat was in the pot,
The bread was worked for baking,
The clothes were taken from the boil—
Oh dear! the baby's waking!

Oh dear! if P—— comes home,
And finds things in this bother,
He'll just begin and tell me all
About his tidy mother.

How nice her kitchen used to be,
Her dinner always ready
Exactly when the dinner bell rung—
Hush, hush, dear little Freddy.

And then will come some hasty word,
Right out before I'm thinking—
They say that hasty words from wives
Set sober men to drinking.

Now isn't that a great idea,
That men should take to sinning,
Because a weary, half-sick wife
Can't always smile so winning?

When I was young I used to earn
My living without trouble;
Had clothes and pocket money too,
And hours of leisure double.

I never dreamed of such a fate,
When I, *a lass!* was courted—
Wife, mother, nurse, seamstress, cook, housekeeper, chambermaid, laundress, dairy-woman and scrub generally, doing the work of six,
For the sake of being supported.

Mrs. F. D. GAGE.

CHRYSOLITE.

There are some days that die not out,
Nor after by reflection's power,
Whose converse calm, whose words devout,
Forever rest, the spirit's dower.

And they are days when drops a veil—
A mist upon the distance past,
And while we say to peace—"All hail!"
We hope that always it shall last.

Times when the troubles of the heart
Are hushed—as winds were hushed that day—
And budding hopes begin to start,
Like those green hedgerows on our way.

When all within and all around,
Like hues on that sweet landscape blend,
And nature's hand has made to sound
The heart-strings that her touch attend.

JEAN INGELOW.

Our Special Contributors.

ONE OF THE CHARITIES OF BROOKLYN.

It was a bright winter afternoon when I turned out of Fulton street Brooklyn, where great heaps of filth covered snow lay slowly wasting in the mild February air, and began to climb steep Columbia street that leadeth to the "Heights." The snow lay packed there very firmly *yet* after our memorable storm, and the boys were having a glorious time coasting down on their sleds, in the centre of the icy track. They flew past me like so many shuttle cocks, in every conceivable posture—sitting, lying upon their faces, sprawling about in the most comical attitudes, and gaining in speed as they neared the bottom of the abrupt hill, until I almost held my breath lest I should see some one of them dashed to pieces by collision with the innumerable vehicles that filled the great thoroughfare to the ferry. But the "sweet little cherub who sits up aloft" appeared to have them in his special care and keeping; and feeling that if they must break their bones and smash their reckless young heads, I could not prevent the catastrophe, I wended on in search of Poplar street, which I found terminating in a board fence. 61 was the number I wanted; and 61 I soon learned was appended to a small drinking shop. After a moment of bewilderment I recollected that the confusion of numbers, in the city of churches, is equal to the confusion of tongues at Babel, so I kept on and a few steps brought me to a plain Quaker looking building painted drab, and bearing on the door the words "Children's Aid Society and Newsboys' Home." In a moment I was admitted to a small office uncarpeted, and containing a desk and a few chairs, where a gentleman with flowing beard and a peculiarly pleasant smile, rose to receive me.

"Was Mr. Lawrence in?" I inquired, "No Mr. Lawrence was not in, but if I would be seated a few moments he would answer my questions, and give me all the information I desired." There were three girls in the office, and a lad of sixteen. Two of the girls wanted places as house servants, and were promised aid in securing them. The third came forward with a bright face.

"I've engaged with Mrs. ——, sir," said she. "The lady liked my recommendations, and so she decided to take me."

I thought she carried a good recommendation in her pleasant looks, and bonny brown eyes. She was evidently one of those deft handed, quick stepping, light hearted domestics, that constitutes the perfect treasure "of a quiet household."

The superintendent crossed her off his little note book with a half sigh of relief as if thankful there was one less to provide for.

When she was gone he turned his attention to the youth, who represented that he wished to go with a company of boys the society was soon to send out West, and find work on a farm. It was cheering to hear him say he was sick of the city, and preferred hard labor in the country, to the hand-to-mouth makeshift existance of the town. The superintendent addressed to him a few clear, intelligent business-like questions that drew out the fact that he had floated about a good deal, and had been employed among other places, in a saloon.

"Did you learn to drink?" inquired he.

"No" said the lad and his fresh skin, and clear eyes confirmed the truth of his words, "the Doctor said it would be bad for me."

"It is bad for anybody" was the quiet reply. There was no attempt at moralizing, but those few words, I felt sure, had more effect than a homily.

The youth went away, cheered by a definite promise that all should be done that well could be to gratify the sensible wish of his heart, and the superintendent (Mr. Webster, I think they called him) was ready to lend ear to me and patiently to answer all my questions.

The plain "sober suited" house was purchased, it seems, some years ago for a newsboy's lodging house, a purpose it still admirably subserves, while like all other good things with a principle of life in them, it has grown and expanded to take in the sort of "help" office I have already described, by which the housewives of Brooklyn must be greatly comforted while the good done in overseeing and aiding the better class of girls who go out to service can scarcely be estimated. A very extensive school for instructing girls in the art of running sewing machines has also been added.

It always has been, and still is, supported by voluntary contributions. Some of the financially "heavy men" of Mr. Beecher's church have lent their aid. A few of the "pillars" of Dr. Storr's society have helped to prop its walls, and Baptist and Methodist brothers, with large hearts and ample purses, have not withheld their hands from giving. Mr. Jeremiah Curtis, the father of Mrs. Bullard, a man whose wise and discriminating spirit of benevolence is well-known to his friends, has been a most generous benefactor of this admirable institution; and the whole management shows conclusivcly what an unsectarian spirit of Christianity can accomplish when directed to humanitarian ends.

The street boys of a great city are an anomalous class peculiar to its civilization. They appear to swarm into existence like tadpoles in a pond. Sidney Smith never saw a Quaker baby, and imagined it must be fed on drab-colored pap. Who ever fancied to himself the babyhood of a gamin? He is old and full of wiles at four years of age, and wrinkled and hoary in "tricks that are dark, and ways that are vain," before he reaches ten. He is the young Bedouin roaming through the great desert of the city. With his perceptive facul-

ties sharpened unnaturally, and the child's love of play still unquenched, he is the most pathetic and the most comical of all our sidewalk characters. Perfectly irresponsible, unless he takes to thieving and the worst vices of child vagrancy, he comes and goes at his own free will and pleasure. Nobody knows how he spends his days; nobody asks or cares. His father is, perhaps, lying drunk in the straw of a cellar, his mother, a poor, battered, lifeless creature—one of the crazy Janes' of our alleys, probably would not know him for her own child across the street. When night comes, with an instinct common to dumb beasts and to human creatures, the street boy seeks a shelter. It is then just on the edge of the most dangerous time of day that the "home" opens its doors and takes a hundred or more of these little vagrants into its fold. Each one is obliged to bring ten cents to pay for supper, breakfast, and lodging; not a very exhorbitant hotel-bill one would say, and I should judge from all I learned that the fare is excellent. On our way to the girl's school we passed through the dining-room where Christmas greens, which still seemed to keep a suggestion of turkey and "fixins," adorned the walls. Everything was spotlessly clean. As a country housewife would say, "the bare boards were white enough to eat from." We could imagine the hungry urchins swarming in and scenting the good soup from afar with their immense great appetites, so out of all proportion to their size; and we thanked God for this feast that is daily spread for the little neglected creatures called out of the by-ways, and highways of a great city.

The industrial school for girls is held in a long narrow room, not so well ventilated quite as those of us who think fresh air one of heaven's first, best gifts could wish. It will accommodate twenty or thirty machines. When we entered every place was taken and the intent faces leaning over the motley variety of work in the buzz and din were young and old. There were girls of twelve or fourteen, and dames in spectacles.

The very agreeable, sweet-faced young lady preceptress appeared to have her hands quite full, and to enjoy it much. The school opens at nine in the morning, and closes at five in the afternoon. Those who are too poor to pay are taught gratis. Others who are able contribute each one dollar, and are privileged to remain until they are thoroughly instructed, be the time longer or shorter. Some who are endowed with a mechanical genius can master the little instrument that in its hum and clatter is not quite so musical as a piano, and yet seems to sing a cheery labor song, in a few weeks. Others require months of careful drilling.

When fully competent to do all varieties of work well, good paying places are frequently provided for these girls by the institution. A skilled operator can earn from five to twelve dollars a week.

During the two years since the school was first established fifteen hundred poor girls have in this manner been qualified to earn an honest livelihood. Quietly and unostentatiously the work has been carried on. We dare say there are persons living within a mile of the plain building on Poplar street, who are not aware there is such an institution in existence.

The Children's Aid Society in New York is doing a similar work for poor girls, and plucking away, like brands from the burning, many who through want might lapse into a life of shame.

On leaving the school my very gentlemanly and courteous guide took me to the bath-room, where the street boys wash off some of the marks of outword filth, and, let us hope, too, purge away some inward evils. The dormitories, with their rows of neat, white beds, were very interesting. There are three rooms, thoroughly well ventilated above and below, and admirably supplied with windows. We thought, while looking at them, how a fond mother must feel who cherishes her little brood like the apple of her eye, who counts her darlings every hour she lives, lest one be missing from her sight, while examining the comfortable cots where every night a hundred little vagrant, motherless or worse than motherless heads rest and sleep, as it were, on God's own arm.

Above the dormitories is a large and beautiful hall, once perhaps, before Brooklyn had emerged from its village state, known as Willow Hall, where dances were held. It is fitted with a simple gymnastic apparatus, which the boys use in their half-hour of play before supper. Some kind gentlemen of taste, who know that neither boy nor man can live "by bread alone," have furnished the walls with a number of excellent engravings. Here, after supper, the evening school is held. It is taught solely by volunteer teachers from the families of those favored rich people who dwell upon the "Heights." The names of fashionable young men and lovely young women were told over, who are willing (and it speaks volumes in their praise) to give up the delights of the "German" or the attractions of theatre and opera occasionally for the purpose of instructing those boys.

During the day-time a mixed school for very young children, the poorest picked out of the street, is held in the same place. Clothing is provided for them, and they are cared for and looked after in many ways.

Mr. Kirkby is the name of the house superintendent, and his wife acts as matron. I saw neither of them, but heard them highly spoken of. Mr. Lawrence, the general superintendent, came in before I left. He is a most genial gentleman, and imbued with a spirit of hearty enthusiasm for his work.

The whole atmosphere of the place breathes of pure philanthropy, unmarred by narrowness or sectarian feeling, and we came away blessing the plain quakerfied building, and saying "peace be within thy walls, and prosperity within thy borders."

AN OLD MAID'S LECTURE.

BY AUNT NANCY.

Households have their disorders like children. Ours had passed through a series of convulsions that might be compared to teething or whooping cough, and things were just settling down again to their own comfortable, easy fashion, with what Bob called "three square meals a day."

James came back reconnoitering the ground, to see whether he could venture to stay over night in his own house, and finding the coast clear and all pleasant his heart expanded towards us in an unusual manner. Things were lovely, and as Bob said "the goose hung high," which in imitation of "truthful James," I haven't the remotest idea of what it means.

"I can't bear to live in a jerky sort of way," said Grace, in her pretty, positive little manner. If the servants all take it into their heads to leave, it's just like a horse car when it gets off the track; one never knows when it will get on again."

"Yes," said I, "and there's a good deal of hard pushing and tugging involved." "I don't mind the work," returned Grace. "I rather like that. Now that I take lessons at home this winter, I mean to do some of the bed-making and dusting for exercise. Mamma says when she was young it was a common saying that housework is the healthiest kind of labor, and I don't know but it is just the same now-a-days, even if we do keep a pack of servants."

"And you think you would like to do it," said I, coming in with my little dish of cold water. "But wait till you've tried it awhile and it has got to be an old story. Things would come along to interfere, and I predict you would soon be satisfied to see Ann taking upon herself your self-imposed tasks."

"I need not let them be interfered with unless I choose," said Grace, in a tone indicating what the Rev. Robert Collyer would call "clear grit."

"But how about your friends?" I inquired. "Would you like to let the girls see you in a pair of old gloves, and with your head tied up in a handkerchief dusting the parlor?"

"Indeed, I would!" cried Grace, with spirit. "If they liked me any the less because they happened to catch me doing something useful, why, then I should know how to prize their friendship. I hope my mother has taught me a little independence."

"If you are not a good, sensible woman, Grace," said I, thoughtfully, "it will not be your mother's fault."

She was standing by the sitting-room fire looking like a picture in her pretty comfortable skating suit of black and scarlet, with a pert red wing sticking up in front of her cap, and the golden tresses showing underneath. Her skates were on her arm; she was waiting for Bob and a friend, and her trim little buttoned boots seemed fairly to tingle with anticipation of the glorious fun in store for them.

"There is Minnie Thayer ringing now," said she, as the door-bell tingled. "What a lazybones Bob is. I'm afraid the ice will be cut up before we get to the pond."

The door opened and Miss Thayer walked in, and came shivering up to the fire. She was not a pretty girl, but stylish, if anybody knows what that means; I am sure I don't, unless it is used to describe a bundle of artificial airs and graces. She was dressed like any other fashionable idiot of the time, with an untidy cascade of hair rolling down the back of her head; a low neck sacque, a necklace, gewgaws and bows, and a pair of long gold earrings. I don't remember the rest of the costume. The fact of it is I can't take in the whole of one of these girls rig at once.

"O," said she, holding out her hands, that were squeezed into kid gloves at least a size too small, "how awful cold it is to-day. I was awful sick yesterday, and mother didn't want me to come; but I knew you and Bob would be awful sorry, and then it's such an elegant day, and the skating is perfectly

splendid. Jenny Fink says we shall have a lovely time." She ran on with her conversation thickly peppered with "awfuls," and "elegants," and "perfectly splendids," until she was forced to stop for want of breath.

"Where is your shawl to wrap up in when you come off the ice?" said I, in my abrupt, old maidish way glancing at the slender thing that looked as if she would snap in two in the middle.

"O, I can't bear to carry a shawl round with me; mother is always preaching about shawls and wraps; but, of course, a girl don't want to bundle herself up to look like a sausage." Then with another little shiver she got nearer to the fire.

"No, of course she don't," said I, with suppressed indignation! She'd be cheating the grave-yard. Minnie Thayer I have known you ever since you were a baby (this is the formula people are apt to use when they wish to give a piece of their mind,) and I must say that a delicate girl like you, who goes half clad for the sake of fashion in bitter winter weather, deserves to be spanked. Didn't you confess that you were sick in bed yesterday, and don't I know you are complaining half the time with neuralgia and sore throat, and the Lord knows what? and then to come out with the mercury at zero, with your neck exposed, and a little hat kited up on the top of your hair as if chains and gewgaws, and blue sashes and gold earrings, were going to put any vital heat into your body."

Minnie looked half scared, and Grace laughed a little, and said, "now auntie has got after you on her hobby and you need expect no mercy."

I looked at Minnie sternly and inquired, "what kind of stockings do you wear?"

"Cotton," she answered, with a feeble smile.

"Fleece lined?" She shook her head. "Humph, the same as you wear in summer." I persisted, determined to find out how this bundle of pains and aches was done up. "Come now," said I in my relentlessness, "I want to know what your under-gear is made of."

"Cotton," again came somewhat reluctantly from Minnie's lips. "Mother has always wanted me to wear flannel, but I hate the feeling."

"Cotton undergarments trimmed with fluted ruffles," I said grimly, "for protection against the cold wind of the skating pond. You might as well be dressed in the costume of that Mexican officer whose regimentals consisted of a pair of spurs. There are your feet squeezed into boots so small as to prevent any natural circulation of the blood. They will feel like clods of ice after you have been out half an hour. Vanity, it used to be said, kept people's feelings warm, but it wont stave off the consumption, pneumonia, and bronchitis. If you refuse to take care of the body the Lord has given you, it is absolute suicide. Your mother ought to shut you up until you are willing to pay some attention to your health. If you don't die out right, you'll break down as so many of our girls do, and become a poor, miserable, good-for-nothing invalid with your back-bone gone into jelly, and no heart, or liver, or lungs to speak of, and then somebody will have to take care of you, and you will be a drag and burden on your friends and a misery to yourself."

As I finished my peroration, which was prompted by a spirit of wrath, not nice in its choice of words, or sparing in its home truths, I grimly motioned Minnie to follow me up stairs, and having reduced her to a non-resistant, I clothed her decently, as a christian girl should be clothed, from my own store of garments, and sent her forth, if not in her right mind, at least with something to remember which I hope will bear fruit and be shown in works mete for repentance.

SLANDERS AGAINST WOMEN.

BY E.

We find in the *Tribune* of January 26th, 1871, an article entitled "The Needs of Women," wherein the author assumes that the reason of the unwillingness of American girls for household service is owing to the supercilious treatment accorded them by their mistresses. The article would have escaped notice but for the peculiar animus pervading it.

As usual in articles of this kind, the writer starts with a misrepresentation. He says: "The mistresses of households rarely complain that their husbands are too poor or too niggardly to provide them with needful help, etc." How does *he know* they do not complain? Is he in the confidence of all the mistresses of all the households of our land? Now I, being a woman, with a woman's opportunities of judging of the matter, affirm the *reverse* of this to be true; that many husbands expect and exact a degree of excellence in the management of their houses, far exceeding the strength and skill of the wife, and the untrained muscle of the one servant which he tells her is *all* the help he can afford her; and not only this but the wife is often trammeled in her choice of help. I know of one woman who, tried beyond endurance by the insufficiency and impertinence of her help, attempted to discharge her. The husband interfered and told the girl, in the presence of his wife, to remain, that so long as she gave satisfaction to him and his children she could stay, paying no regard whatever to the mistress of the house.

It is true this might have been one of those *rare* cases admitted by the *Tribune* oracle as sometimes occurring where the master of the house was "a little *too kind*."

The writer then goes on to say that the masculine head of the house usually "treats the servant-girl kindly and courteously, keeping his distance rigorously, not venturing to address her without first lifting his hat, etc." It seems to me that, stripping that last sentence of hyperbole, he does just what he ought to do; he should treat her civilly, respecting her womanhood and her rights as a human being; but of her qualifications to perform her duties he is no judge, and if he is a man of good sense he will keep silent on the subject, allowing his wife to be the judge of what she requires.

As to the reasons that keep poor American girls out of the kitchens of their more fortunate sisters, they are too numerous to be all of them even hinted at in the limits of a brief newspaper article; but chief among them I believe to be the fact, that being more conscientious and less strong physically than the untrained hordes from Germany and Ireland, who, thrown upon our shores, seek the so-called menial employments, they shrink from the burdens likely to be laid upon them in the large majority of homes where help is limited. In proof of this I would ask the writer of "Needs of Women" if he ever heard of any difficulty in the way of a man able and willing to pay for what he required, in securing and retaining the services of an American woman as housekeeper, even with the disadvantage of "madam and her imps of daughters upstairs."

The writer goes on to say that there is no corresponding hitch on the masculine side of the house; that the employe on the farm feels no degradation, has no fear of insult by cleaning stables, digging, etc., and never suspects that he lowers himself in the social scale by so doing."

Without comparing the relative merits of the young American man who deliberately chooses those employments, all other avenues being open to him, and the young American woman to whom most other employments are closed, who yet draws back from taking a servant's position in some strange household, we will pass on and admit for the sake of argument that the masculine side of the house does treat John Jones, groom, gardener and plowman, as an equal, which perhaps he may be. We need not go far to discover a motive for his condescension, for John Jones has a vote, and may possibly influence other votes, and the magnanimous master may ride to Congress on the broad shoulders of John, the groom.

Ah! gentlemen, you have insisted on doing the world's work, ignoring women, and you have done it badly; therefore you are dissatisfied, and wishing to lay the blame somewhere, you lay it where custom and tradition have so long laid it—at the door of woman. If women have been weak, childish and unreasonable, they have only been what you have made them, and then you have sneered at your work, and they have borne your taunts with Griselda-like patience, not too much to be admired, until at last the dumb lips of the Memnon-like statue of womanhood have been opened by the sunlight of free discussion, and the music shall be no short and fleeting strain, nor shall the cries of prejudice silence the glad and triumphant harmony.

Burnett's Cologne—best in America.

Burnett's Cocoaine, the best hair-dressing.

Burnett's Cooking Extracts are the best.

Burnett's Kalliston is the best cosmetic.

Whitcomb's Asthma remedy—sure cure.

—The following letter from Gov. Claflin was the occasion of a very spirited debate in the suffrage convention:

BOSTON, Jan. 23, 1871.

Ladies and Gentlemen: I have your note, requesting me to attend your convention to-morrow, and to take part in its deliberations. My engagements are such that I shall be obliged to decline your invitation, but, in doing so, allow me to express my sympathy with the cause you represent, and also to ask you to accept my thanks for your kind attention.

With great respect, I am yours truly,

WILLIAM CLAFLIN.

Mrs. Howe and others, Committee.

Notes About Women.

—Mme. Charles Reybaud, the well-known French novelist, has just died at Nice.

—It is stated that the Woman Suffrage Bazaar, in Boston, yielded $9,000.

—Miss Austen, at her death, left a novel in manuscript, which is now to be published.

—Calico dress festivals are popular in Maine as a means of raising funds for churches.

—Louise Muhlbach was well entertained by the Khedive of Egypt.

—The story that Miss Ream has taken eight degrees in masonry is denied.

—Report says that this city is to have a woman's secret society.

—Advice to children—Mind your mothers. Adviee to mothers—Mind your children.

—Ladies in Portland, Me., are urging upon the Legislature the necessity of establishing a State Industrial School for girls.

—Miss Sarah L. Joy, of the Boston *Post*, has been engaged exclusively by the publisher of *Our Society*. She is paid a salary of $2,600.

—A Woman Suffrage Convention will probably be held in Albany about the 1st of March.

—The works of E. Marlitt (Mlle. John of Arnstadt) have had the widest circulation of any novels written by German women.

—Why is a baby like a sheaf of wheat? Because it is first cradled, and then thrashed, and finally becomes the flower of the family.

—A good subject for Macfarland's lecture: "What I know about wife-beating and murder."

—Washington ladies complain that the duties of a reception in the way of standing still are more arduous than those of a shop-girl.

—Miss Louisa Alcott is hard at work on her new book "Joe's Boys," and expects to return home in the spring or early summer.

—Miss Redelia Bates is the pleasant Washington correspondent of the New York *Standard*.

—We congratulate Mdss. Sherman, Dahlgren & Co., on the acquisition of Daniel Macfarland to their ranks.

—A mathematical student has suggested that if women are problems, children are carollaries.

—The working men and women, of Plymouth, England, are out denouncing the Contagious Disease Acts.

—The *Woman's Journal* denies emphatically that it is backed up by the Republican party of Massachusetts.

— An exchange says monograms have broken out fiercely in two new places—the corners of gentleman's collars, and the gauntlets of ladies' gloves.

—Ristori, the famous Italian actress, made her first appearance on the stage in her native village of Cividale, at the advanced age of two months—the earliest debut on record.

—"Olivia," (Mrs. Briggs) is a bright, sparkling writer, and a fascinating woman. She is at present the Washington correspondent for the Philadelphia *Press*.

—The agitation of woman's rights is flooding England with tracts and pamphlets, written by some of the most eminent men and women of the mother country.

—The ladies of Newport and Saratoga are outdone by the wife Mahomet Ali, who required five hundred camels to transport her baggage when she went a visiting.

—Mrs. Dr. Cook, of Buffalo, reports an income of $9,000 last year from her medical practice, while her husband gathered in only about $2,000 in the same time.

—There are half a dozen dressmaking establishments in New York where the sewing upon dresses is almost entirely performed by men.

—Miss Jennie Taggart, formerly a teacher at Laporte, Ind., has possessed herself of a claim of public lands in Western Kansas, and is living there.

—The critic of the London *Graphic* calls Miss Alcott's "Little Woman," an excellent description of American family life among the poorer gentry.

—Another noble author has join d the republic of letters. The Countess of Spencer, wife of the Viceroy of Ireland, is about to publish a work entitled "East and West."

—An Italian author is now engaged in redeeming the memory of Catherine de Medici from the obloquy which, he says, has so long and unjustly surrounded it.

—Miss Louisa M. Alcott will write a book of observations taken in her visit to Europe, for which her sister will furnish illustrations.

—A beneficent lady in Des Moines has invented a "snore consumer," which muffles the noise and conveys it by a tube to the ear of the offender.

—The married women of Brownstown, Ind., are on the war path, and have held a public meeting in which they "resolved" against "worthless, lazy, whining husbands, resembling so many Egyptian mummies."

—The editress of the Southern Bend (Ind.) *Union* says her baby is in all respects a woman's rights baby, which means, it is presumed that there is no room for complaint on either side.

—Punch says: "Women are said to have stronger attachments than men. It is evinced in little things. A man is often attached to an old hat; but did you ever know of a woman having an attachment for an old bonnet?"

—Miss Garrett, the well-known London M. D., is said to have no intention of resigning her seat at the School Board, on marrying. She will continue to practice her profession, taking the name of Garrett-Anderson.

—Mrs. Devereux Blake is the author of the witty definition of woman's sphere that "It is bounded on the north by her husband, on the south by her baby, on the east by her mother-in-law, and on the west by her maiden aunt.

—Laura C. Holloway lectures at the Dutch Reformed Church, Twelfth street, near Third avenue, South Brooklyn, Thursday evening, February 9th, 1871. Subject: Charlotte Bronte; her life and works.

—The "heart" is the best card in the chance game of matrimony—sometimes overcome by diamonds and knaves, often won by tricks, and occasionally treated in a shuffling manner, and then cut altogether.

—Warning to mothers—A little daughter of William Kohr, near Middletown, Ct., was poisoned by eating painted Christmas candies. She took spasms on Saturday night, and died on Sunday morning, suffering terribly before her death.

—Mrs. Stanton tells about a dissipated young man who said: "I know that woman's independence means the millennium, but that would spoil all my fun, so I oppose woman suffrage."

—The wife of a *litterateur* in this city thinks it very nice to have an author for a husband. Whenever she feels restless he reads her something he has written, and in a few minutes she is in a profound and refreshing sleep.

—The following is an obituary notice of an old citizen of Nashville: "He was a most exemplary citizen and Christian. He had been four times married, and died in perfect resignation."

—The *Mail* says: "The cause of woman suffrage is steadily progressing. A teacher of an Amherst school has made it a rule that the boys may wash the girls' faces with snow 'if the girls are as big as the boys.' That is, if they can." We hope they can't.

—A young colored woman, Kate Cummings, has obtained a verdict to recover $1,100 damages from the Orange & Alexandria railroad, for being ejected from a train because she refused to occupy the colored people's car hold a first-class ticket.

—An old lady followed up an Episcopal bishop as he travelled through his diocese, and was confirmed several times before she was detected. She wished the ordinance repeated because she had understood it was "good for the rheumatism."

—The Princess Lamberti, of Italy, who to a certain extent is now pervading the higher circles of New York society, is a fine-looking woman, tall and stately, a brunette, about twenty-two, a fluent talker in five languages, an accomplished musician, and cultivated generally.

—Brooklyn can boast of a most exceptionable-brute—a votary of the gin bottle, who crowns a long series of brutalities towards his wife by snatching her new born babe from her side and attempting to dash it at her. The woman shortly after died, and the Coroner is now investigating the case.

—The Boston *Post* says: "When a Toledo lady is insulted in the street, she draws her lead pencil and Bristol board, and sketches the blackguard's face and hands it to the police, who go for him. All these Toledo women are natural artists, and can draw money out of a man's pocket as well as anybody."

—Miss Vienna Demorest, the young composer and vocalist, has received an autograph letter from Mlle. Nillsson, complimenting her upon her success, and inviting her to sing in concert with her at a time and place to be hereafter named.

—Mrs. Secretary Fish speaks French with so much fluency and such perfection of accent that members of the diplomatic corps are always at ease at her receptions. For the first time since the administration of President Polk foreigners are able to converse with the wife of the premier in the court language of Europe.

—An excellent society for the prevention of cruelty to women and children exists in England. The society takes cognizance of every species of cruelty to which these classes are subjected; it provides the legal expenses necessary for prosecution; gives counsel and pecuniary aid and exercises a preventive influence.

—A young lady hesitating for a word in describing the character of a rejected suitor, said: "He is not a tyrant, not exactly domineering, but—" "Dogmatic," suggested her friend. "No, he has not dignity enough for that; I think pupmatic would convey my meaning admirably."

—A new marriage code has been introduced in England. This is the text: "I will continue to love my husband so long as he is lovable, honor him so long as he remains honorable, and obey him so long as his commands are just and reasonable."

—There is a Maine woman who deserves notice: She saw two drunken men quarreling about the right to drive a horse which she recognized as belonging to a friend of hers, and knowing they were too drunk to treat him well, she quietly unharnessed him in the midst of the dispute, and kept him in the barn until her husband came home.

—Some ladies dressed for a party, and having on low-necked dresses, they painted blue veins on the exposed skin, thinking it would add to their attractiveness. A physician, who was present at the party, looked on, and finally told them they hadn't got those veins painted within four inches of where they should be naturally. They didn't know anything about anatomy, so they put the veins on just where it happened.

—Mrs. Stanton was greeted by a magnificent audience, recently at Farewell Hall, Chicago, to listen to her argument on "Marriage and Divorce." Over three thousand persons were present.

Miss Anthony's address until last of March is care of Mr. C. S. Carter, Arcade Building, Chicago, Ill. Letters not on Lecture engagements should be marked "*personal*."

—Olivia overhauls Secretary Robeson, in the following unique style: "Far away in the offing might have been seen a jolly 'ironclad,' who is well known in Washington society as the gallant Secretary of the Navy. No telescope was necessary to see him cruising about, with his mainsail handsomely squared and his jib-boom set in the right direction."

—The *Tribune* makes a savage onslaught upon Miss Ream, and asserts things in regard to her work which it certainly ought to substantiate by some kind of proof. The charges are of the gravest kind, and if proved, would shut out the artist from pity, and bring down upon her the indignation of every right-minded person. There may be difference of opinion as to the value of her work, but is it true that she took a lot of photographs over to Italy and hired some clever mechanics to execute a soulless, lifeless statue while she herself, flitted about receiving the distinguished attentions of cardinals and dignitaries? If Miss Ream is utterly destitute of the requisites for such an undertaking, those who conferred upon her the commission ought to be severely censured.

—Gov. Brown of Missouri recommends in case of divorces that prohibition from marrying again for a term of years, now left to be affixed by judges at will, should also be made peremptory as part of the decree, and any subsequent marriage of the party proven guilty of participation in such connection should be forbidden. If it shall be deemed essential to preserve in the statute the recital of less grievous offences against the family constitution that do not altogether preclude the hope of reconciliation, they may be provided for by a measure of separation from bed and board, only to be converted into dissolution of wedlock, after a specified time upon renewed application.

—An English paper says: "It is very curious that an accomplishment so constantly called into practice should be so seldom cultivated, and consequently that good readers should be so few and far between. We are glad to see that an effort is being made by Miss Faithfull to call attention to this necessary branch of education, and that, under distinguished patronage, she is giving some lectures to ladies on reading and speaking, with illustrations from our best authors; the first of the new year's series commenced Jan. 18th.

—A recent number of the London *Graphic* contains the following item:

"A curious case has just been decided in the divorce court. The wife (whose income is £2,000 a year) refusing to live with her husband, a petition was brought by him for restitution of conjugal rights, the lady's own brothers supplying him for the funds for the purpose. The respondent alleged cruelty and asked for a judicial separation. The petitioner being admitted as a witness denied the cruelty, and Lord Penzance decreed that the wife should return to her husband, granting him also the cost of the suit."

—The *Missouri Democrat* has the following very pertinent remarks on the subject of divorce: "No person should be *compelled* to live with a partner whom he or she finds intolerable. Such persons can live apart, and the law must respect his or her right so to live. But in its own self-protection society has also the right to give such a person a choice of evils, and make it certain that at least he chooses separation as a less evil, rather than as a greater good."

—The following is the opening of Mrs. Dahlgren's protest against suffrage. Our readers can judge for themselves of its reasonableness, and the strength of its logic. The great danger which menaces of having suffrage forced upon them, of being driven to the polls or to speak, is really terrific. During the past week Mrs. Dalhgren says:

"Very nearly five thousand women have presented remonstrances to the Congress of their beloved country against the oppression of having suffrage forced upon them. Some have appealed to the United States Senate, but the greater portion to the House of Representatives. Among their number can be found every element which represents a common platform, a common stand-point, and a united sentiment on this subject. Here we find allied the Protestant and the Catholic, joining sisterly hands to meet the threatened danger. Here are scores of names of women who bear names honored and dear to the Republic—names that have helped to save the country in its hour of danger before now. And side by side with these, and fully co operating, are the names of our sisters of toil, the brave working-women, who know how to strike a blow for the right.

"These five thousand who timidly advance from the cherished retirement of their invaded homes to express their condemnation in a womanly way, by petition, not coercion, are but the advance guard of that mighty host, not of Amazons, but of true women, which the happy homes of the country may readily give in this great moral battle, in which the peaceful security of homes is endangered, ou."

—The Portsmouth correspondent of the Cincinnati *Chronicle* relates the following incident:

"But yet in another fied are the women working in our city—the home women. The incident that I am about to relate shows that some of the gentler sex believe and feel that they have rights that men are bound to respect. A short time since a very respectable and well-to-do woman, whose husband occasionally takes too much liquor for his own good and the good of his family, went into a saloon and found her lord at the gaming table, with three other men, gambling. The stake was still lying upon the table. The indignant wife went deliberately to the table, put her hand upon the "pot" and took possession thereof, telling her lord at the same time that it was desirable he should go home. He stood not upon the order, but went. She then turned to the remaining three and told them that unless they each gave her five dollars apiece she would inform on them for gambling and have them arrested. The money was forthcoming, and the woman went home fully victorious."

—The *Courier Journal* of Louisville is responsible for the following:

"C. C. Bowen, the carpet-bag Congressman from Charleston, S. C., has three wives now living, and there are thirty-five States yet to hear from."

—The Senate Committee on Military Affairs have reported a bill appropriating $5,000 in full satisfaction of the claim of Miss Anna Ella Carroll, of Maryland, for services in furnishing valuable information to the War Department during the late rebellion, and for preparing certain useful publications during the same period, upon understanding with the War Department. Colonel Thomas A. Scott, in a letter to Senator Howard, states that on or about the 13th of November, 1861, Miss Carroll called on him as Assistant Secretary of War, and suggested the propriety of abandoning the expedition which was then preparing to descend the Mississippi River, and adopt instead the Tennessee River, and handed to him the plan of a campaign, which plan he submitted to the Secretary of War and its general ideas were adopted."

The above would seem to indicate that if women cannot bear arms and do military duty they are capable of furnishing generals with brains.

—Mrs. Senator Logan, who has been making reputation by lobbying her husband into the Senate, is a native of Missouri, and is described as "a small, fragile lady, with an attractive, mobile face, a mass of turbulent black hair, and sharp eyes selected to match it, a wide experience of the social world, a good fund of information, abundant wit, and a ready tongue freighted with complaisance and suavity."

—Mr. Theodore Tilton is soon to start a weekly paper, in this city, called the *Golden Age*, to be devoted to the free discussion of religious, political, social, and art-topics. His numerous friends in all parts of the country will, we feel assured, be pleased at this announcement, and gladly welcome a sheet bearing in all departments signs of his electric and spirited pen.

—We wish to call particular attention to the statement made by Mr. Brace, in the letter which we publish this week. He is a philanthropist, so well-known, and so much revered for the good he has done, that we believe the public will gladly confide to his competent hands the means of building a home for destitute girls. No institution is more urgently demanded than this, and it is a cause which should enlist the heartiest co-operation of benevolent women.

Our Mail Bag.

THE LONDON LETTER.

To the Editor of The Revolution:

VICTORIA PRESS, January 20th, 1871.

The Edinburgh medical student difficulty has culminated in some very strong recriminations on both sides. At the annual meetings of the contributors to the Royal Infirmary, the question of the medical education of women came under discussion, and Miss Jex Blake asked the Lord Provost, who ocupied the chair, to allow her to "say a few words." She appears to have made a speech which excited the deep indignation of the chief opponent to the admission of female medical students, and which altogether, perhaps, showed more temper than wisdom. The *Pall Mall Gazette* remarks that it cannot "be to the advantage of any one that lady students should be pelted with mud, or that they shall use the power of retaliation displayed by their champion" at the meeting in question.

One of the students thus trying to obtain medical education at the University, is a sister of Mr. Anderson, the gentleman who is about to marry Miss Garrett. Lady Amberley has published in the last number of the *Fortnightly Review*, the substance of her lecture at Stroud, on the woman question, and she has adopted the title I used for the first public lecture given on this subject, "The Claims of Women," in the Hanover Square Rooms, London, December 1868. Lady Amberly finding that "argument, however logical, falls so powerless when it is met by the ponderous battle of feeling," tries to enlist this great engine by showing the misery which women suffer for the present state of things; here she quotes Miss Martineau in support of her assertion that knowledge cannot unfit women for their special work, and confirms her testimony that the worst managed households are those of ignorant women. She remarks:

"Woman, as well as her stronger partner, is a human being first, and has the nature, rights, and duty of one; free scope, equal privileges, and the same standard is all they require. It is not expected that this will turn the world upside down, or that we shall often see a husband put in the position of Hooker, the divine, who, when receiving a visit in 1585 from two old college friends, had to excuse himself in the midst of their discourse, as he was obliged to go and rock the baby's cradle, while a series of similar household disturbances brought the visit to a speedy conclusion. That some women neglect, like Mrs. Hooker, their peculiar sphere, has happened before any talk of emancipation took place, and may no doubt happen again; but more education generally makes a more intelligent workman; so we shall not expect to find many Mr. Hookers' who, for the sake of an argument, it is right to say, was a very ignorant and uneducated helpmate."

After mentioning the injustice suffered by Miss Pechey, at Edinburgh, the want of fair play which drove Miss Garret to Paris for her degree; the work done by Miss Rye in emigration; Miss Carpenter in workhouses, reformatories, and Indian education; by Miss Octavia Hill, among the dwellings of the poor in London; Lady Amberly proceeds to show that it is not work in itself which unfits people for their proper functions in life, but a work that is not adapted to their capacity.

It is to be presumed from the publication of this lecture that Lady Amberly does not intend to repeat it, a determination which must be regretted, unless she is about to follow up her first effort at Stroud, by a new one in the same direction, and there is enough to be said on this matter to fill many lectures, and people now seem, as far as my personal experience goes, much more inclined to listen to speeches than to read articles respecting it.

A very influential meeting has just been held in Edinburgh, at which Mr. J. S. Mill spoke in favor of woman suffrage:

"There were many reasons why the suffrage should be given to women, but he would content himself with two; one, and the strongest, was that which had often been unthinkingly employed on the other side—woman had so much power already! A man's wife was very often the real promoter of his public actions, yet it was only an extremely small minority of women who had anything that deserved the name of a public conscience. How could a woman have a conscience about public affairs if she were taught to believe that they were no concern of hers. Give women the same rights as men, and the same obligations would follow. Another reason was the vast amount of brain power and practical business talent which now lay waste for want of outlet into that great field of public usefulness in which no one would pretend that such qualities were not very much wanted. The whole movement of modern society from the middle ages until now, and greatly accelerated in the present century, pointed in the direction of the political enfranchisement of women. Their exclusion was the last remnant of the old bad state of society. The regime of privileges and disabilities and of all monopolies was gone or going, and the whole spirit of the time was against pre-determining by law that one set of persons should be allowed by right of birth to have and to do what others should not by any amount of exertion or superiority of talent be allowed to attain."

I have just received from the Countess Spencer a copy of her excellently edited book "East and West," giving an account of the "Supplemental Ladies Association," which originated in the Parochial Mission Women Association. Lady Spencer has published this narrative in the hope of showing that in the attempt to relieve cases of poverty and sickness there is a wide good to be gained—that of showing to the toiling, struggling poor in the East, that amid the glitter, wealth, and learning of the West there are many who sympathize with their sorrows, and who are ready and willing to help them in their distress.

In Sweden the principle of woman's rights is making rapid progress. They conduct nearly exclusively the business of savings banks, and are extensively employed in the post-office and telegraphic departments. In numerous private establishments they make efficient clerks and book-keepers, and recently a medical college has been opened at Gottenberg, where ladies, not under seventeen years of age, are admitted to a complete course of three years, with clinical and anatomical lectures. Sweden is a promising country.

I am very busy just now with a plan to promote the training of women in domestic economy, of which I will give you further particulars shortly; this week has been so full of work I have hardly known how to write at all, having once again been to the north of England on a lecturing expedition.

Yours truly, EMILY FAITHFULL.

MRS. STANTON AND THE CHICAGO TRIBUNE.

To the Editor of the Revolution:

The Chicago *Tribune* says:

"Is Mrs. Stanton quite sure that freedom of divorce, for no other cause than the mere desire to exchange an old husband or wife for a new one, is among the coveted boons that women crave? Does she consider in how many instances the chief problem of life, that of support, binds the wife to the husband, and in how few instances it binds the husband to the wife? Indeed in point of law, a husband can never be dependent on his wife for support, since, whatever her income or resources may be, she can never become liable for his maintainance; while, in nine cases out of ten, the wife, if turned adrift by the husband, could earn but a very inferior support to that to which she is accustomed.

"Moreover, the ties of affection being far stronger between the children and the mother in most families, than they are toward the father, the system of "easy divorce," which Mrs. Stanton extols as a boon to woman, simply gives every vagabond husband a change of wives as often as he likes, and leaves the wife in every case to support the children resulting from the so-called marriage. If Mrs. Stanton will reverse the fundamental conditions of life so that the husband shall bear the children, we can then perceive how free divorce might be held up as a boon to suffering woman. Otherwise it is only a premium to male vagabonds."

I do not recommend divorce for a love of novelty merely; but insurmountable differences of organization.

"The chief problem of life" is to be settled by educating every girl for self-support, making wives as independent in this respect as husbands. Plenty of husbands are dependent in point of fact, whether "in point of law" or not, and might be "set adrift" to advantage.

As to the children of "vagabond husbands," the fewer the better. I see no advantage to any woman in being fast bound to this type of manhood.

I do not propose to "reverse the fundamental conditions of life," but to purify and exalt them; base them on science and philosophy by educating women into the idea that to bear noble children to noble men with sound bodies and sound minds, is a worthy work and one that brings its own happiness and reward; but to fill the world with idiots, lunatics, criminals, the blind, the deaf, the dumb, in order to maintain an indissoluble tie with vagabonds, drunkards, tobacco-chewers, libertines, consumptives, dyspeptics, to spend one's days nursing muling, puling, limp-backed, hydrocephalic abortions of humanity is not a work worthy a Christian woman, but a sin against herself, the state, and a gross violation of the immutable laws of God. True, we must do the best with present misery, but for the love of justice, mercy, purity, let womanhood now take her stand against this wholesale propagation of discord, disease, and death.

Truly yours, E. C. STANTON.

MORE INSULTS.

To the Editor of the Revolution:

Thanks to the powers that be that women now have an avenue through which to discharge their pent up feelings of indignation at the gross insults that are daily perpetrated upon them, by our immaculate and spotless sons of Adam, our "lords of creation," who claim to be "protectors" and "superiors."

Insult No. 1.—A well known and estimable lady of my acquaintance, and for years a successful teacher throughout the Southwest, applied to the superintendent of one of the adjoining counties for a certificate; but before this could be obtained, as some of the members of the board had previously ascertained that she was a divorced wife, she must submit to a private interview with the chief director, and explain to his entire satisfaction the cause of her separation from her husband, as they desired a moral and respectable preceptress to instruct their children, and this too, when she was well known and esteemed among friends in an adjoining neighborhood to whom they might have easily applied for a certificate of her moral character, and thus have saved her the

pain and embarrassment of such unnecessary and unpleasant explanations to entire strangers.

It is not only right, but it is absolutely necessary, in my estimation, that patrons should secure moral and upright instructors to educate their children if they would have them educated as they *should* be, but why in the name of all that is good and just, supreme judges of feminine morality, do not your rigid examinations and cross-questions apply equally to the *male* divorced population of society, as to the female?

The divorced husband of the above named lady was a well known libertine, but who stood guard at the entrance of the legislative halls, and authoritatively demanded a certificate of his moral character ere they permitted him to take a seat among the honorary members of that august and upright (?) assembly?

Is there to be one code of morals for man, and another for woman, and must a woman thus be held accountable for a man's misdeeds?

Insult No. 2.—Another estimable and highly respected lady residing in the Southwest, applied for a school and obtained it without being subjected to the above humiliating and harrowing method of proving her own good character; (she was also a divorced wife) but it seems the trying time was yet to come with her in a manner quite unexpected. She requested the board of directors to increase her wages; they did so, but she must first pass through the fire of insult to prove herself the true metal, ere it was granted. The immaculate Judge (one of the chief directors or superintendents) called on the lady, requested a private interview, cast out some vague inuendoes which the lady failed at once to comprehend, supposing him to be a man of uprightness and respectability, and finally ended by making her indecent overtures, promising an increase of her salary by her compliance with his diabolical request. Astounded and angered, she resented with indignity such base offers, and was about to retire with disgust when he changed his tactics and expressed much pleasure at the ladies' dignified conduct, informing her that this was but an artifice of his to prove her genuine morality and virtuous principles.

Are you masculine autocrats then so pure and refined that you must needs set yourselves up as judges and criterions for poor degenerate woman-kind?

How many, think you, are there among you would be "Lords of creation" that would stand the test, or run the gauntlet of such ordeals of moral inspection unharmed or unsullied? Can *you* Mr. Superintendent of said school who dared to question an innocent woman, assert your own purity and moral rectitude unblushingly?

We should be pleased to know "by what law of morals a woman is compelled to be purer than a man." We would most earnestly request our masculine friends and "protectors" to cease their prating about feminine virtues and feminine purity, until they give us some better evidences in future of their *own* purity and uprightness. *Then* and not *till* then will it be proper or *just* for them to sit in judgment upon us.

A Woman's Rights Woman.

AN OPPONENT CRITICISED.

Cadiz, Ohio, Jan. 27, 1871.

To the Editor of The Revolution:

Although we are but a little town, and could easily be set down in a corner of New York without being seen or felt, yet some of us think we are a great people, and intend to astonish the world at large by the prominent part we will take in this momentous question of woman's suffrage; and to that end we were edified, enlightened (?) and amused on Thursday evening, the 26th, by a lecture on the negative side of the question from Mrs. Rose Madder, of Michigan.

We have often heard of evil being done that good may come of it, and that "the end sanctifies the means." Such, we suppose, was Mrs. Madder's idea in coming to Cadiz; for we have no doubt that a lady who feels that home and the church are broad enough fields for woman's usefulness must have seen how much she was out of her sphere on the rostrum telling other women that their duty was to remain at home.

Mrs. Madder is a very lady-like woman, and delivered or read her lecture in a modest, unassuming manner. We have no fault to find with her manner, but her matter we thought in some points sadly deficient. She told us: "Error can do no wrong as long as truth is left to combat it;" but to believe such a thing we must have more and better proof of it. We think an error made by our revolutionary fathers, in shirking the responsibility of uprooting slavery, continued to do the great wrong of keeping in bondage, until within the last six years, four millions of human beings.

The question whether woman should vote or not she answers by quoting from J. G. Holland's apostrophe to woman—"Half human, half divine, etc.," which is very beautiful, we acknowledge; but just now we do not feel in a very good humor with the doctor, as in a late article of his on equalization of wages he says: "On account of greater strength the horse is superior to the dog," leaving us to infer that man, owing to his stronger physical constitution, is very far superior to woman; and we have decided that if such is the case it would be useless for us to take "Scribner's Monthly," as the matter would be so weighty we could not digest it.

She also told us the astounding and novel fact, that "no good could come from a woman voting; she would only embarrass politics and create domestic feuds. From *her* knowledge of women she knew they would, from perverseness and obstinacy, vote against their husbands." Such is woman from her standpoint; but, thank God, not ours. We believe a part of the women would vote from principle, not spite.

The lecturer went on to say that "it was man's right and chief glory to guard, protect, love and care for woman; but as soon as she assumes man's duties and proportions he will cease to love and cherish, and feel under no obligations to protect and care for her, leaving her to her own exertions for support. It savors very strongly of selfishness in women to struggle for equality with men, when God and nature are both against it."

After such an assertion as that, what could we do but wonder what would become of us, poor *femi*nines. We fear our fate will be worse than that of "*Joan* of Arc."

When she told us of Harvard having been opened to women within the last two years, and the university at Ann Arbor, Mich., the last year, we wanted to ask her through whose efforts this was done, and if no good "could come out of Nazareth?"

"Woman has no inherent right to the ballot," she said, "*because* she is a woman. Her sex is the barrier, and if we ever do obtain suffrage it will involve us in such a dilemma that we will soon pray for deliverance."

Then we had a dissertation on woman as to her twining and clinging properties: "The ideal woman was the delicate, medium-sized, gentle-voiced creature; a being to be loved; the tender ivy clinging for support to the royal oak; the mild and tender joined with the stronger, mental and physical."

We were also informed that "sensible men and true women do not favor this reform." "*Mirabile dictu!*" "My dear women, you have no place in politics, but you have plenty to do at home if you will only do it."

She closed by admonishing us: "Sisters, go to your homes" (which, in our wicked and rebellious hearts we had been wanting to do for just fifty-five minutes; she spoke an hour); "be content with the mission that God has given you—content with your nature, your lot and your God."

At the close of the lecture one of our "strong-minded women" went forward and "congratulated her on her moral courage, in showing herself brave enough to come out and publicly express her views on the platform, after the way had been opened for her by the band of brave women who favor woman's suffrage; for she must acknowledge that to them she owed the right and advantage of meeting with public favor."

The only reply was an embarrassed "yes," as our "wild female" quietly withdrew.

Truly yours, E. T R. G.

LAMBS AMONG WOLVES.

To the Editor of the Revolution:

An article with the above heading in last week's issue of The Revolution has kept me awake through the night cogitating methods of deliverance for the lambs already fleeced perhaps, but especially methods of rescuing other young innocents from such a horrible fate. How can we sit in our silks and velvets in our splendid churches and places of worship, and make our offerings to the Lord, to send the gospel to the heathen while such things go on at our doors? What shall be done to save the children? Ought there not to be a woman's vigilance committee; two or three from every church appointed to go out and forestall the movements of these demons? Let all vagrant children be gathered into Industrial Homes made attractive by play as well as work; homes in the country provided whither they can be distributed as occasion offers. Let some scheme of salvation be immediately projected, "For why stand ye here all the day idle," ye young women of fashion, while your sisters blood cries to you out of the mouth of hell? M.

—San Francisco street car conductors take straw out of the car and lay it in the street, so that the girls can get in the car without getting their boots muddy. The conductors lift the girls off the cars.

The Revolution.

LAURA CURTIS BULLARD, EDITOR.

All Persons are invited to send to this journal, from all parts of the world, facts, comments, resolutions, criticisms, reports, and items concerning woman's education, employments, wages, disabilities, enfranchisement, and general welfare. Communications should be accompanied by the names of the writers, not always for publication, but as a guarantee of authenticity. The editor is not responsible for the opinions of contributors, and invites a wide freedom and diversity of speech. Rejected manuscripts will not be returned except when accompanied by the requisite postage stamps. All letters should be addressed to The Revolution Association, Box 2093, New York City. Principal Office, No. 31 Union Place, corner of Sixteenth street, New York. Branch Office (where the office-editor may be found daily), No. 11 Fulton street, near Fulton Ferry, Brooklyn.

NEW YORK, FEBRUARY 9, 1871.

THE MORAL CODE AS APPLIED TO MEN AND WOMEN.

FLORENCE, ITALY, Jan. 4, 1871.

We hear a great deal said about the distinctively masculine and feminine virtues. From earliest childhood boys are taught that true manliness consists in courage, self-reliance, integrity and truth; that true womanliness consists in self-sacrifice, affection, piety and chastity, is the lesson equally impressed on the hearts and minds of young girls.

Language, which has preserved and embodied the ideas of past ages, as the geological formation of the earth has preserved the secrets of its past history, reveals the fact that for generations this belief in the theory that sex enters into moral questions has existed in the world.

A man is said to be *dishonored* when he is guilty of cowardice, is wanting in truth, or cannot be depended upon in his relations with other men. But the word dishonor is applied only to a woman when she has failed in chastity. That a woman is a coward is no stain upon her character; that she is sometimes guilty of evasions and duplicity does not disgrace her; but if she is even suspected of unchastity she is cast out as a despicable thing, to be trodden under foot of men.

Now we are not prepared to decide how far the matter of sex should or does enter into moral questions; that there are radical differences between the sexes is undoubtedly true, and many moral philosophers claim that the difference extends to the moral nature of men and women. But if this be so it is a singular fact that the Creator of the human race has made no such distinction in his moral law, as would seem necessary if such differences existed between the men and women whom he has made, and whose natures and needs it is to be presumed he understood.

On the contrary, his code of laws is given to the race as a whole; his commandments and prohibitions are as absolutely binding on the one sex as upon the other. If a man or a woman violates a physical law they must each suffer the penalty of such violation in their outraged bodies, and the infraction of a moral law carries with it, to the souls of both men and women, the same just and awful retribution.

The visiting of an offence, when committed by a woman, with a severe and unmerciful punishment, when the same offence is passed over with indifference or leniency if the culprit is a man, is the act, not of God but of his weak and erring mortal creatures. Nowhere in the ten commandments do we find any hint of distinction in the binding force of each seperate law upon both men and women.

Nor did Jesus Christ, who reiterated and enforced this moral code, limit the application of certain of its obligations to women alone; and as if to show his disapprobation of the current ideas of his time, he was singularly lenient to the frail women upon whom, in several distinct cases, he was asked by men to pass judgment. That it was no more a venial offence for men than for women to break the seventh commandment was plainly shown by his memorable words to the accusers of the guilty woman set before him for sentence: "Let him that is without sin among you cast the first stone."

But aside from the moral aspect of this division of the various virtues which public opinion has decided ought to be cultivated by men and women, the present current ideas on this point are extremely unphilosophical.

The office of the educator should be to develop the body, the intellect and the heart symmetrically; not to cultivate a few of the natural gifts of either to excess, and leave untrained the qualities which are less prominent. For instance, if a boy was endowed by nature with such great strength in the muscles of the arm that he could lift vast weights, and was so weak in his lower limbs that he walked with difficulty, it would be manifestly absurd to leave the lower muscles undeveloped, and to bend all one's energies to making his arms still stronger.

Just so as regards the mental faculties. If a boy or girl excelled in all mathematical studies it would be considered that a teacher was most unwise who should train such pupils only in mathematics, leaving out of the curriculum the study of belles-lettres, which we all know such minds do not naturally enjoy.

But this rule, well understood and acted on in physical matters, is lost sight of in morals entirely. The very virtues characterized as masculine are those which are most strongly developed in a boy's nature, and the excessive care bestowed upon his training in this direction, and the neglect of the virtues in which from nature he is most deficient, shows itself painfully in producing a one-sided character among men. The same is true of woman. he virtues they are taught most to prize are those which they naturally possess, and no heed is given to the moral traits which they most lack. A dwarfed and misshapen manhood and womanhood is the result of such unphilosophical education.

What woman needs to be taught devotion to home duties? It is the temptation to which she is most exposed, to give too much prominence to domestic interests, and the lack of public spirit in woman may be traced to the false training to which she has been subjected. Her excessive tendency to self-sacrifice needs to be repressed rather than developed, for its exercise in her family unconsciously educates the male members of the household into a corresponding selfishness and tyrannical habit of thinking and acting. Her piety, too, unduly and unwisely cultivated, has made her the tool of priestcraft in Catholic countries, as all history shows. Bloody Mary and Isabella of Spain are only two of the many instances we might cite whose blind devotion to a mistaken religious sense has cost nations untold miseries, and in our own time it is generally believed that France owes her present deplorable condition to Eugenie's subservience to the priestly influence which was desirous of crushing the growing power of Protestant Prussia.

Nor is this subservience to clerical influence confined to Catholic countries. In Protestant England one of the most forcible arguments against female suffrage is, that the women are so largely in the power of the clergy that their vote would give an undue preponderance to the priestly party.

And the women of our own country are not wholly free from the same imputation of weakness, in putting their consciences too blindly and unreservedly into the keeping of their favorite ministers.

As to chastity, it is a well known fact that women, as a rule, are far less given to infractions of that virtue, or to any other sins of the senses, than are men. There are exceptions to all general rules, but there are certainly fewer women addicted to gluttony, intemperance and licentiousness, than men. The undue prominence given to this virtue of chastity, as distinctively feminine, makes our women unfeeling and cruel to their sisters who may have fallen victims to the undue cultivation of their virtues of affection and self-sacrifice, and lenient to men, who are equally guilty, but of whom society demands no such purity.

But people will cry out, would you lower the tone of female character as regards purity? God forbid. But we have no such low idea of the feminine nature as to believe that the fear of the awful punishment which the world metes out to her for sins against chastity is the only barrier that prevents the destruction of the modesty and purity which are so conspicuously the virtues that adorn woman.

It is not the fear of the hangman's rope which prevents men in general from committing murder; it is, on the contrary, the sense of the sanctity of human life—the sin against one's own soul that the shedding of another's blood involves. Nor does the fate of the murderer deter others from a commission of a similar crime. This is so well understood in our day that the practice of public executions, once general, is less and less frequent. Justice now is dealt to the criminal in the quietest and least conspicuous manner.

The effort for the purification of society must come in quite another direction than from the undue severity of its penalties to women who offend against the laws of virtue. It must be found in the development of such purity in *man* as will make a violation of its demands involve with him as great a loss of self-respect as it now does in a woman.

When a man realizes the truth which every woman feels, that a failure in chastity disgraces him, not only in the world but in his own eyes, we shall have a new social order that will raise, not only the tone of masculine character, but will lift the world on to a higher plane than it has ever yet reached.

God grant that the day may not be far distant when men shall not be less strictly trained to courage, self-reliance, integrity and truth, but *more* thoroughly taught the worth of affection, self-sacrifice, piety and chastity; and when woman, together with these four distinctively feminine virtues, learns that true womanliness requires also, for its symmetry and completion, the so-called masculine traits of courage, self-reliance, integrity and truth.

A FEW FACTS.

The great peril which is threatening us from Albany in the form of a bill to license prostitution lowers also over Cincinnati. The local papers are printing arguments for and against the measure, and the avowed friends of this legalized shame do not seem to be discouraged by the fact that similar enactments have proved abortive in St. Louis. The clergy of the city have drawn up a protest against the infamy. More earnest opponents of the enactment are giving their indignation vent through the newspapers than here, where scarcely a voice has been raised to protest against this threatened legislative crime.

In answer to the argument that the social evil is a necessity which ought to be legalized and accepted, rather than ignored and denounced, one writer brings forward a convincing argument, which is, that in country places, and the great agricultural districts of the West, the vice is almost unknown. This fact certainly knocks the pretense of necessity on the head. As the peculiar evil is the monstrous growth of great cities, and indicative of frightful moral disease, there is good reason to hope that one day means for rooting it out may be discovered.

It would not be an impossible or very difficult matter to oblige the male habitues of the haunts of sin to each pay a license fee into the city treasury, and to submit to medical examinations exactly similar to those proposed for their wretched victims; and the indignant opponents of the measure would thus lose part of their vantage ground. The cry for equal and impartial punishments would be hushed. Let the two-edged sword of justice cut both ways, and something perhaps could be done towards checking the advance of the evil. But no right-minded woman can contemplate without horror and loathing a movement which brands her sister woman with a brand burned into the very soul, that man may sin with impunity.

A late number of the *Shield*, the organ of the leading opponents to the Contagions Diseases Acts in England, contains the most unequivocal proof of the fact that legislation increases and spreads the crime. Of the number sent by order of the medical examiners to the Devonport Hospital in 1868, when the acts were almost inoperative, forty-eight per cent. returned to their old pursuits. From 1865 to 1869 the number sent increased from 202 to 1,482, and the number of those who went back to their evil courses rose to 97 per cent.

These figures tell the whole story. Under the operation of the Acts vice is rapidly on the increase in England, and we might expect similar results, should modified measures be aeted on here. Let us take warning while yet there is time.

The infection of the acts has spread through the colonies. A writer for the paper above mentioned, from the Cape of Good Hope, cites the case of two women who were arrested and dragged before a magistrate on a false charge. This shameful outrage can be inflicted wherever the Acts are in operation. Who is to answer for the purity, principle and honor of the men engaged in executing the law Malice and evil passions have an almost unlimited field of operation. A woman seized under whatever pretext is obliged to prove her virtue, before being set free. Most hear rending stories are told of destitute English women in garrison towns, who have no other time but the evening in which to buy food, and who yet are afraid to stir abroad for fear of feeling the clutch of an officer's hand upon them. The persons of English women are not protected.

Some of the most revolting features of the English system have not been incorporated in the Albany bill. It is not proposed to seize women upon the street and hand them over to brutal policemen, but doubtless, abuses of an aggravated kind in the administration of the law would creep in; and the gross evils of the principle are the same in both countries.

During the past year the names of six hundred thousand petitioners bave been sent to the British Parliament, begging that the acts be repealed. Immense mass meetings have been held in various parts of the country, and eloquent speeches have been made by some of the most eminent men and women of the land. Are the women of this State to sit supinely by without turning a hand or raising a voice of protest, while this great wickedness is done in their sight? God forbid.

CAN WE WAIT?

In a lecture recently delivered by Mrs. Mary A. Livermore, the following remarks occur:

"In the thirteen original States women could vote, if they wished to, until after the revolutionary war, and in New Jersey they did vote until the law was repealed. The best lawyers of that State say that if the question were carried to the Supreme Court of the United States a decision would have to be rendered favorable to the right of suffrage. But we do not wish to settle the matter by a short cut. We prefer to educate men and women up to the standard, so that they will understand fully their duties and rights. Some able men say the fourteenth and fifteenth amendments already give sufffage. We do not care for that. We can wait."

We, on the contrary, are not endowed with the spirit of patience and long-suffering which the above words seem to imply. If the women of New Jersey are wrongfully defrauded of their right to vote, and could be reinstated in their right by a legal process, instead of showing superior virtue by supine submission to wrong, we believe their course is deserving of censure so long as they refrain from contesting a matter of so much importance.

It is not a question of taking a "short cut, or "climbing up into the sheep-fold some other way." The man who has his property stolen from him can seize it wherever he finds it. Women maintain that they are defrauded of the right to vote. Have they, too, not a right to take what is their own wherever they can lawfully get it? We believe devoutly that, they have. If the framers of the fourteenth and fifteenth amendments "builded better than they knew," why should we forbear from going in at the door they have left ajar, so long as we have the clearest right to enter.

There is a fallacy in the idea that women can be educated up to a sense of their political responsibilities, and better fitted to wield the power of the ballot until votes are actually put into their hands. It is impossible to make a disfranchised class actively interested in that wherein they have no part nor lot. The disfranchised males of despotically governed countries are not much better informed on political topics than the females. We believe the ballot to be the greatest of all educational agencies. Conventions, and speeches, and end less agitation cannot do one tithe in this direction which would be accomplished by actual participation in a single election.

The majority report of the House Judiciary Committee was adverse to Mrs. Woodhull's Memorial, as everybody expected it would be. But the matter is by no means ended. Many able minds, both in Congress and out, are not prepared to say that the question could be decided against us were it carried into courts of law. If women, by strenuous effort can gather the fruit of past enactments, making the existing machinery of government answer to their needs, without inventing new, we believe it would be worse than useless to wait.

THE INDIFFERENT MILLION.

The Rev. Mr. Frothingham, in a recent sermon, met the argument that the mass of women are uninterested in, if not hostile to the woman cause, by proving that in this age neither individuals nor classes have any right to remain supine and torpid as to that which effects their own interests, or the interests of others. People have no business to go to sleep under the existing state of things, to shut their eyes as to the conditions by which they are surrounded, to rest indifferent as to what is granted them, or what withheld. Modern life and thought demand that there shall be growth, inquiry, aspiration—unrest, if you will, but never a dumb and stupid acquiesence in what is, because it is difficult or disagreeable to move in the direction of a change for the better. Modern existence is ont a dream in the land of the Lotos-eaters.

"Where it seemed always afternoon,"

it is an eager, never ending quest for something better, something to feed upon, something wherewith to grow. Every note in the scale of existence should, when struck, give out clear music, every point of the mind should be thoroughly alive and wide awake, looking out into the bright daylight instead of nodding and dozing in a semi-twilight slumber.

How much of the indifference of the mass of the sex to this reform springs from intelligent dissent after thorough investigation of the ground on which it is urged, and how much from apathy? How much of it is based on any definite knowledge, and supported by a strong chain of argument? Our opponents always break down just at the really important point. Hamlet is left out of the opposition play. Not a single well compacted and forcible statement against woman suffrage has ever been brought forward, because none can be produced. Where the reasoning fails he rope is spliced with sentiment. It will ruin woman's refinement and delicacy to go to the polls; it will besmirch her hand to touch a vote, the domestic virtues will be destroyed the moment her sympathies widen to take in something beyond the home.

These are the shallow, sentimental objections that the indifferent million catch up and repeat over. It is said that women are heartless and unfeeling beyond the range of their personal affections. They do not comprehend the abstract. The thought of thousands slaughtered upon the battle-field is not so grievous to them as the hurt finger of one of their darlings.

The mass of women ought to live more intensely through the whole range of woman's nature. Their affections ought to widen and broaden. Apathy stands in our way. We know when it gets off the track, and the development comes inseparable from an advance in civilization, the million will be upon our side, just as the mass of the nation to-day is on the side of emancipation, where before the war the abolitionists were a handful, and the hosts of their opponents could not be numbered.

THE WAR OF SEXES.

The newspapers are constantly telling us that the advocates of woman's rights berate and scold men, calling them tyrants, brutes, and oppressers, while they class all women as slaves.

If it is true that some of our leaders have assumed a denunciatory tone towards men, the fact can easily be accounted for by the brutal manner our reform was at first received—the howls and hisses, the scorn and reviling, and personal abuse which it met at its birth. Those who understood it the least denounced it the loudest. The brave women who declared themselves converts to this new and strange doctrine became social Nazerines by so doing. They were dragooned by a merciless and unrelenting spirit of persecution, which would have crushed them outright had not something reared itself in their natures to combat and struggle with, and defy all that could be brought against it. Woman's persistency and divine faith in a great principle shine out of the woman question with undimmed splendor. If we could know, we who have fallen upon later and less troublous times the martyrdom Abby Kelly Foster, and those earlier advocates of the cause endured, our hearts would be smitten with a sense of that unfaltering devotion, that amid malignancy, scorn, and reviling, fights the good fight and keeps the faith.

Men in the mass gave no hospitality to the new views. They fought them tooth and nail, and women responded with bitterness and a sense of their own injuries and wrongs.

No reform battle has ever yet been carried on, through its earlier stages, with kid gloves. Hard blows have always been given and returned. Heads have ached, hearts have bled, lives have been marred and scarred in the conflict.

No woman who has given all her adult years to this cause, in moments when the deepest convictions of the soul speak, will, we believe, deny that the strife and fray have crushed some of the buds and blossoms, and tender foliage of her existance—have torn away some delicate sensibilities, have spoiled some chances of womanly happiness. She has not worked to secure the promised good for herself. She has been in harness all her days, that the burdens of life may be lightened for her sisters to come, that woman's lot in the next generation may not be quite so sad, quite so circumscribed and hopeless as it now is. The divine principle of self-sacrifice has inspired her; and no matter how sorry a figure she may cut in a caricature, in reality she shines with a moral grandeur that surrounds no other type of woman in the present day.

Into whatever rancor of speech individual women may have been goaded by opposition and detraction, we believe that soberly they are all ready to repudiate the idea that the woman cause really puts women into any antagonism with the other sex. They know that it has a broad, human significance which includes men as well as women, and knits the whole race closer, making a better knowledge and mutual understanding certain between them for the future. The few wise and just men who separated themselves early, to take their places in the ranks beside the brave, dauntless women who led the van, have won the reverence and gratitude of the thoughtful of the sex everywhere. Those who may not agree with, or feel the force of all their conclusions, will appreciate the high compliment which men of eminent character and genius have paid to the ability and worth of woman's nature. Names like those of John Stuart Mill, Wendell Phillips, and George William Curtis, will be carved upon a kind of sacred Rosary for those who are yet to enter into the full fruition of this cause.

The woman question has almost out grown the phase of ridicule and detraction. Any one will realize this whose attention is called to the respectful manner it is treated by a majority of the newspapers of the land. One of the most hopeful signs of the times is the vast amount of special pleading which is being done for us by the unsolicited male advocates of the press. It is therefore high time to declare a truce between the sexes, and to endeavor to get upon some common ground of amity.

Men have been frightened by bugbears, but they are gradually waking up to the fact that these were the creations of their own brain. Woman's rights principles are so widely disseminated now, that b lievers or partial believers are found in innumerable households. The fathers, brothers, husbands, and sons of these women do not discover that they are changed by their opinions, into something altogether abominable. Women have voted in England and in Wyoming, and yet the social system has not fallen into chaos, as hundreds of men declared it would the moment females meddled with politics. These facts are going to tell more for the cause, than the most logical and best compacted arguments. The thing has been tried and has not failed. It has actually borne the test of experiment; and as soon as our privileges are extended it will be proved beyond the possibility of a doubt that women are going to be none the less women for exercising the right of suffrage or other rights justly theirs. When this is settled beyond peradventure the old animosity to the cause must die out of the minds of men in a degree, although that part of it which springs from the love of power over woman's lives and opinions will die harder.

It is only when man and woman declare a permanent and lasting peace that the best fruits of this reform will be reaped. The first effects of any new movement are always destructive. Old rubbish must be got rid of, moss-grown wrongs must be pulled down. The second or third decade sees the new crop waving upon the cleared soil, and is blessed with results.

We believe that we are now entering upon this beautiful, constructive period of our reform, when men and women shall come into truer relations than they have ever maintained heretofore. The passionate, intemperate writings of men on these subjects, for the last twenty years, show how little they have heretofore really known of the nature of woman. They are now beginning to acquaint themselves with her as a being of thought and intelligence, as well as a creature moulded from the affections and swayed by caprice in place of conscience. The largest benefits of the new era will be a better understanding between men and women. The mind of woman has worn gyves for many generations. Her slavery has been to a large extent mental. She has been obliged to let her reason rust in the scabbard, and men jeer and ridicule and hold up her failures to scorn while she is striving to make it effective for use. The amount of heroism which women are now displaying in their efforts to be something more, is to a mind unbiased, full of beautiful and touching interest. Men are beginning to see it in its true light, and to understand that it is not all a love of notoriety and conspicuousness, and display of foolish idle vanity. Though it may have its vulnerable side, that low journalists can mercilessly attack, it also has its side of moral grandeur, of beneficience, of faith in the growth of human goodness. It grapples and lays itself along side of eternal truths, and rests on the worth of the soul.

Male civilization has broken down signally in so many ways, we believe men will ere long accept the aid of women in solving some of the hardest social and political problems of the time. Pauperism, education, the social evil, prison reform, health questions, and questions of labor, all need the light and knowledge that woman can bring to bear, in making the moral and physical world a little cleaner.

We do not believe in the speedy coming of the millennium by means of woman suffrage or any other agency; but these things will help along. The mills of God grind slow, but they do grind neverthe ess, ceaselessly, day and night, year in and year out; and evil, and wrong, oppression and unrighteousness, shall be made smaller in their hoppers than the dust that is scattered upon the wind.

IS MODESTY IN DANGER?

The *Tribune* moans over the "short sightedness of the advanced female" to the interests of her own cause, as illustrated by the petition, recently offered to our State Legislature, for the appointment of girl pages between the ages of fourteen and eighteen.

We noticed that such a proposition had been made, but were not aware that the "advanced female" (the genius of the *Tribune* was never more worthily employed than in coining this term), had anything to do with it, and we do not now believe that it can be saddled upon woman's rights women.

From the *Tribune's* own admissions our rulers at Albany are not of the stamp to improve the manners or morals of young girls. We are quite willing to concede all that it implies concerning the dubiousness of such contacts. It is a pity our male legislators are so bad, according to the *Tribune's* own showing. We fear they will never improve until women reform politics, and shame them into better behavior.

Even then, it is not probable that sensible women would advocate such a measure, as the one referred to. Girls of the ages specified ought to be at home with their parents; or if they have none and are needy, it would be far better to give them trades, or educate them for special callings, than to place them in temporary positions where they would learn nothing of benefit in after life, and be using up a precious period of time.

The groans of the *Tribune* over loss of modesty among women, are really amusing. The "advanced females" it says:

"Seems to think that this very modesty is the ob-

stacle, the one incubus of which she must rid herself in order to step into the man's place and privileges. She pooh-poohs the ordinary restrictions of decency, as in this matter of the Albany pages. By just such purblind fatuity the seven lady candidates at the Edinburgh Medical School last month lost the chance which they undoubtedly had earned and deserved. There was no objection to their receiving separate clinical lectures, but mixed clinics they would insist upon, in spite of the remonstrances of the professors and five hundred male students."

We would call the attention of the *Tribune* to the testimony of Mrs. Jex Blake given in regard to the characters of some of those very doctors and professors of the Edinburgh University. Does not the modesty of women patients attended by such male practitioners suffer quite as much as the modesty of female students in the pursuit of scientific knowledge? If sex is to be carried into science—if the preservation of female modesty is the great desideratum, the sooner men are banished from the sick beds of women and their places taken by thoroughly qualified lady doctors the better. Why does not the *Tribune* spend some of its powder in rebuking those men, unworthy of holding high positions? The professor of mature years, and acknowledged standing, who would deliberately insult a woman in the pursuit of scientific studies is certainly very base and despicable. We do not expect as much of low-minded youths. Their vulgar brutality wears an entirely different aspect.

We would ask whether there is any more immodesty manifested by a woman in attending "mixed clinics," solely with a professional object, and demeaning herself always properly, than their is in a young girl going into a mixed company indecently dressed, or the same young girl accompanying a young man to witness the exhibition of the Black Crook, or the performances of opera bouffe? These are among the great, demoralizing, immodest agencies of the day, but the *Tribune* has not one word to say in depreciation of their effects on young women.

It is innate modesty of mind, thought, and act which progressive women wish to secure, not the tawdry article that is covered by a garb of conventional conformity. A pure high-minded woman can be trusted to the guardianship of her own innate sense of propriety. This is the only real standard. In some parts of the East, at this day, it is considered as immodest for a woman to appear in the street unveiled, as it is here for her to attend mixed clinics. No one is so evil minded as to call a woman nurse immodest, because her motive the alleviation of human suffering prompts her to engage in work otherwise revolting. The same motive actuates the female medical student. Is there any difference between the woman who during an operation hands the lint and bandages, and the woman who stands by gleaning knowledge for future use? We believe only the narrowest prejudice can answer in the affirmative.

We are glad to learn, on the *Tribune's* authority, that the "better class of men, with all their political and social rights, have never found it necessary to give up their modesty." If this be true and we do not care to dispute it, as it is generally conceded that women have, by nature, a great deal more modesty than men, not even those most ready to take fire at an imaginary danger, need apprehend that when their political and social rights have been granted the "crown and ornament of the sex" will be in the slightest jeopardy.

HONOR TO WHOM HONOR IS DUE.

What are our Boston friends thinking of to laud Governor Claflin as the first American Governor who espoused woman suffrage. Has Mr. Higginson forgotten or did he never know that in 1869, two years ago, Gov. Harvey, of Kansas, gave his unequivocal sanction to the movement, and that one year ago Gov. McCook, of Colorado, uttered brave words to the same effect?

We do not for an instant believe that the excellent Governor of Massachusetts wishes to take credit which does not belong to him.

For the benefit of those who have not studied the whole history of the cause, we give the following extracts from Gov. Harvey's Message:

"I have long been impressed with the belief that suffrage should be regulated by uniform laws, enacted by the National Legislature, that oligarchical combinations may be restrained from using unreasonable prejudices existing in some of the States to prevent the enfranchisement of worthy and loyal citizens. Impelled by this view of the subject, I recommend that you memorialize Congress to submit to the State Legislatures, for ratification, an amendment to the Constitution of the United States, authorizing Congress to prescribe uniform rules for the qualification of voters throughout the United States. I believe this to be the only way in which the first clause of the second section of Article fourth of the Constitution of the United States can be made properly effective. When this is accomplished, and compromising expedients no longer accord political rights to favored classes of citizens, and deny them to others equally entitled to them, then may we hope for peace and prosperity. The question of equal human rights will overshadow all others, while it remains a question, and rightly too, for personal freedom and equal and exact justice for all are indispensible to the highest development. Therefore let all your action be in the interest of individual liberty and the vindication of the equal rights of all mankind, using the term in its most comprehensive sense. Class legislation is always and essentially unjust; its tendency is to degrade both classes, the governing and governed; it is also dangerous and extravagant.

The tendency of this age is towards a civil polity wherein political rights will not be affected by social or ethnological distinctions, and from the moral nature of mankind and the experience of States, we may infer that restrictions, merely arbitrary and conventional, like those based upon color and sex, cannot last much longer than they are desired, and cannot be removed much sooner than they should be. This consideration should give patience to the reformer and resignation to the conservative.

Let us have a true republic—a "government of the people, by the people, for the people," and we shall hear no more the oligarchical cry of croaking conservatism calling for a "white man's government"—appealing by this, and like slogans of class and caste to the lowest and meanest principles of human nature, dangerous alike to real republicanism and true democracy. Expediency, that great pretext for the infringement of human rights no longer justifies us in the retention of a monopoly of political power in our own favored class of 'white male citizens.'"

HOME MISSIONS.

The communication of "M.," which we publish in this week's REVOLUTION, contains a most valuable suggestion. Our churches could do nothing better than to each appoint one or more members of a large and powerful committee, well supplied with funds for the purpose of rescuing young girls—many of whom have been entrapped by the artifices of hags and beldames who make a commerce of children's virtue—before they plunge completely over the abyss.

Our Midnight Mission and other organizations of a similar character are doubtless doing a good work; but the field, it appears, is too large for the laborers already engaged. If our churches would sink all denominational and sectarian feeling, and unite in a scheme of this kind for the salvation of the souls and bodies of these children, we believe we should speedily see the spirit of Christ made manifest.

A well organized effort, pains being taken to trace out and authenticate a few cases of children kidnapped or enticed away for vile purposes, would, we doubt not, be effectual in bringing some of the wicked women, keepers of these dens, to justice.

The wisest and most experienced women of mature years would be required to act as visitors, but we sincerely believe that the young women, to whom our correspondent more directly appeals, would not be backward in lending their aid to this good work. Many of our girls, underneath their seeming frivolity and idleness, are full of noble impulses. The Sanitary Fair stands as a beautiful example of what they can accomplish when their sympathies and energies are fully roused. Many of them would be glad to find their hands filled with real work. Industrial homes for such children could be established by those means, and thus the brothel be cheated of its victims.

There are those who tell us that fallen women can never be thoroughly reformed. We do not believe it; but all who might feel that their efforts were thrown away while working for this class, surely would experience no scruples in giving their heartiest sympathy and aid for the rescue of fallen children. Let us work upon the elements that make fallen women, and try to reach one of the sources of the terrible evils of our social state. The ulcer upon the surface has long been poulticed, but the virus that makes the ulcer has never yet been reached.

Would to God that this seed of suggestion might fall into some heart inspired to work for these perishing little ones.

LADY NURSES AT THE SEAT OF WAR.

Dr. Marion Sims, one of the most distinguished American surgeons of the day, and Surgeon-in-Chief of the Anglo-American ambulance at Sedan, has recently addressed to Col. Loyd Lindsay a most interesting letter containing an account of the doings of that ambulance at Sedan, which has been published in one of the medical journals. After describing the trouble and annoyance caused by the various sets of *infirmiers*—or male hospital attendants—with which he and the other members of the staff were provided, he states that, "in the midst of this perplexity about nursing," he heard that there were some English ladies "diligently attending sixteen wounded Germans at Douchery"—about three miles off—"while he had more than four hundred in the greatest need of their kind care." He secured the services of six of these ladies; and, at about the same time, four Sisters of Charity from the town volunteered their help. From the moment that women were introduced as nurses the whole aspect of the establishment was changed. "How often," he observes, "in the last ten days have I passed through our wards at midnight and found the man nurse asleep—absolutely snoring—beside his brother man who was in the last agony of death! But the woman slept not; there she stood, with cordials and kind words, and, while she gently smoothed his pillow, listened to the last words of love sent in broken whispers to doting mother or heart-broken wife."

WOMAN'S ENFRANCHISEMENT AND HOW TO SECURE IT.

BY J. W. GREGORY.

The usual and customary way to get something unusual from the existing government, of course, is to petition for it. This has been done until the petitioners to Congress are tired of waiting, and 55 for, to 115 against, has just been tried as a test vote on giving the right of women to vote on local questions in the District of Columbia. The refusal of a paltry instalment of justice like the above, is calculated to stimulate the friends of this cause to new and redoubled efforts, and the Woman's Convention Committee of women now in Washington, have taken their stand, not for a Congressional Law, but for an amendment to the United States Constitution as follows:

TO THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES:

The undersigned men and women of the United Stases ask for the prompt passage by your Honorable bodies of a Sixteenth Amendment to the Constitution, to be submitted to the Legislatures of the several States for ratification, which shall secure to all citizens the right of suffrage, without distinction of sex.

To formally aid those in power "to keep who can," a petition has been presented to Congress against granting female suffrage, said to be signed by three hundred ladies. If the committee on women's suffrage, above referred to, will analyze the names of this petition they will probably ascertain that most of them, like the figure head (Mrs. Gen'l Sherman), are directly interested in salaries and offices, as they are, and are thereby prompted to oppose "Woman's Suffrage." That the petitioners had a perfect right to request the ballot to be withheld from them no one will doubt; but to ask that those "inalienable rights," as expressed in the Declaration of American Independence, should continue to be withheld (unjustly,) from others, is an unwarrantable assumption (even for office-holders wives,) that might have, in all modesty, been omitted.

Next, we have a direct appeal to Congress to have the Sixteenth Amendment embodied in the Constitution of the United States, namely, "To secure to all citizens the right of suffrage, without distinction of sex." This seems at once so just and simple, that it would appear to be all that is reasonably needed; indeed, a perfect equality with the men.

But the means and power to effect this constitutional amendment will also give to men and women, the *referendum*, as advocated by the new Democracy—the meaning of this (to many) strange word is this: that whatever laws are drawn up by those of our representatives and senators in Congress, Assembly, or Local Legislatures shall, before they take effect, or really become a laws be submitted to the direct endorsement, or acquiesence of all the citizens, to be adopted or rejected, by the sovereignty of the *whole people*.

It will at once be seen that with this direct sovereign power over the legal enactments of the Nation, State, and City Legislatures, no unjust laws could be passed in defiance of the public will and intelligence, no matter how ignorant or vicious some of the parties elected might be. Jefferson apostrophized that "the people (masses) are incorruptible;" which simply means that, however susceptible of bribery or debauchery, an official may be the good, common sense and integrity of the people at large are not so liable; indeed, it is simply impossible, and those who doubt that "the virtues of society cannot take care of its vices, are not themselves the most safe to be trusted." The following is from the Declaration of Principles of the "New Democracy:"

For nearly a century at least, in the several Cantons of Switzerland. it has been the custom to submit all local laws of minor importance to the public, for their approval or rejection; and the people are so well satisfied with the working of this system, that so recently as the 18th of April last, four of the Cantons, namely, Zurich, Thurgan, Lucerne and St. Gall, adopted new Cantonal Constitutions, wherein it is provided, that twice a year, and oftener, if necessary, the whole body of the people is to be convoked to approve or annul any fundamental changes in the constitution, and all Laws or Concordats agreed upon by the Grand Council. Thirty days before each General Assembly, every citizen is to be furnished with a copy of all the laws to be voted, the people are to vote aye or nay, and the absolute majority to decide. If, then, the "REFERENDUM,', as this system of Legislation is termed, works so well in Republican Switzerland, why is not it equally practicable in Democratic America? Let it be tried. Perhaps the true solution of the labor problem may therein be found. It is possible that a poor man's *ballot* might thereby be made more than an equivalent for a rich man's *dollar*, and that is all it is necessary should be done to emancipate labor from the thraldom of capital.

It may be noted here that the facilities furnished by the telegraph to have the fiat of the whole people on any law sent to the seat of government, renders its practicability so easy that all objection on that score is removed, and thus the rights as expressed in the Declaration of Independence are never alienated from the individual.

The *Home Journal* recommends the Woman's World Congress to frame a "simple, well-considered model of the governmental machinery" which shall abolish war.

I repeat that on a final vote of every woman and man in the nation, on the question of peace or war, to even suppose it possible hat the choice would be war is to assume we are only a mob of savages and barbarians; hence, the pugnacious or belligerent character of a Legislature could ouly *recommend*, not declare war, any more than they can change the Constitution of the United States, without its reference to the male citizens for ratification.

Doing better then they know, even the coal miners of Pennsylvania, a very strong organization, have caught up and put the Referendum in practice; for the Grand Council of the Workingmen's Benevolent Association of the Anthracite Coal Miners has ordered a general suspension of mining, to begin on the 10th of January. This order is not valid until it receives a majority of the votes of the members. This infallible check on Representatives is the best sign in Pennsylvania politics.

In a work published in France, some forty years ago, entitled, "Bafeuf's Conspiracy for Equality," the importance of the Referendum was thoroughly discussed and shown; and to my utter astonishment this great Republic has allowed this purest, noblest, and safest feature of law-making, with the continued disfranchisement of half of its citizens, to pass unnoticed and uncorrected. Let us demand the Referendum, for that entirely and effectually removes the disfranchisement of woman, and prevents corrupt or venal legislation; prevents the power of Legislative Rings, and holds the law-makers to strict accountability. It will thus be seen that permanent peace, women's rights, equal opportunities, universal suffrage, and general amnesty, are all fully recognized in the operation of the Referendum.

APPEAL FOR FRIENDLESS GIRLS.

CHILDREN'S AID SOCIETY,
19 East 4th St., New York.

To the Editor of The Revolution:

Your readers must have often heard how sad and painful the condition is of the homeless girls of the city, but no one not personally engaged in the labors of charity in New York, can have an idea how great their sufferings and temptations are. We have for nearly nine years been carrying on, in the Children's Aid Society, a lodging house for this most unfortunate class. There they are taught good habits, cleanliness, something of housekeeping and industrial work, and are then forwarded as servants to places and homes. During the past year, we have added to our branches taught, work on the sewing machine, and in twelve months we have sent out some 1200 young girls, who had been without occupation, as good operators and able to earn from $4.00 to $12.00 per week. We have in addition during the past year sheltered, and fed, and instructed 1,241 homeless girls in the institution.

During the past eight and a half years 9,036 girls have here found a temporary home; 1,917 have gone to situations; 516 have been returned to friends; 242 have been sent West; and 18,426 garments have been cut and made, 104,678 lodgings have been furnished, and 293,878 meals provided. It is not an easy matter for these dry figures to convey the various misfortunes which have driven so many girls to seek for a shelter and lodgings. In the station house, in cellar, in attics, on the curb-stone, in the alleys, many of these girls have slept and would again sleep, had not our doors been open to receive them.

Our present house is insufficient for our wants, and our lease expires on the first of May, 1871. We desire, on behalf of the Childrens' Aid Society, to purchase a building which shall be a Shelter and Training School and place of industrial and moral instruction for years to come for the houseless young girls of New York. Such a house can be purchased in a suitable quarter for $25,000, and once purchased, the charity will continue on, with small expense, as a permanent blessing to the city, long after the present supporters are gone. Will not your readers kindly, in consideration of the misfortunes which come upon this unfortnnate class, aid us in this plan? What would become of our own children or sisters if poverty or accident had left them adrift on the waves of a great city in their early childhood? We seek only to found a temporary home for homeless little girls in New York City. Who will help?

Yours with respect, C. L. BRACE,
19 East 4th Street. Secretary.

The subscription list of this admirable charity is now open and headed by Wm. B. Astor with $1,000. John J. Astor and two others have subscribed the same sum; and William A. Booth and three others $500. each.

—The Women's Chrisitan Association of Utica announces that it "aims to improve the physical, intellectual, moral and spiritual condition—particulary of young women who are dependendent on their own exertions for support.

—A Virginia girl of 16 has died of homesickness in a Richmond boarding school.

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The Revolution.

PROSPECTUS.

The Revolution is a journal devoted to the welfare of Woman.

If its name be thought too ungentle to represent the sex for whom it speaks, let us explain in what sense its purpose is revolutionary.

A women is a teacher in a school in which, for doing the same duty as a man, exercising the same skill as a man, and achieving the same success as a man, she gets only one-third as much salary as a man; and this unfairness of wages we aim to revolutionize.

A woman toils from Monday morning till Saturday night, earning a scanty living for a besotted husband and hungry children, and at the end of every week her wages become the property of a man who, instead of supporting her, is supported by her; and this legalized serfdom we aim to revolutionize.

A woman works in a factory two hours a day longer than human nature ought to endure, and receives a weekly compensation too small sometimes to keep soul and body together; and this over-work and under-pay we aim to revolutionize.

A woman wishes to provide her children with a good education, but, in seeking to do so, discovers that though every ignorant man in the school-district has a voice in determining the school system, she herself has legally no influence whatever; and this unreasonable restriction we seek to revolutionize.

A woman is held to a strict account by society (as she ought to be) for personal purity of character, while, at the same time, public opinion holds out a hundred-fold more liberal pardon to the vices of men; and this unequal and debasing standard of morality we aim to revolutionize.

A woman loves her country, cherishes its institutions, rears her children to reverence its liberty, and is herself one of its most serviceable citizens, yet is denied her just suffrage in determining the laws by which she is governed, while every vagabond who sleeps in a gutter at night may be awakened in the morning, and carted as a citizen to the ballot-box; and this mockery of republican equality we seek to revolutionize.

Not to lengthen the catalogue of illustrations, we say in brief, that every law of the state, every limitation of wages, every inadequate system of education, every tyranny of custom, every equal conventionalism of society, and every other incubus which bears unjustly and injuriously on woman, to cripple her growth and hinder her progress;—any and every obstacle which prevents her realization of the high ideal to which God predestined woman by creating her soul for an immortal equality with man's;—all this we aim to revolutionize.

Called into existence to utter the cry of the ill-paid, of the unfriended, and of the disfranchised, this journal is woman's voice speaking from woman's heart.

Shall it not be heard? Is it not entitled to the sympathy and support of the women of America? Ought it not be received as a welcome guest into their homes and hearts?

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FASHIONABLE WOMEN.

Fashion kills more women than toil and sorrow. Obedience to fashion is a greater transgression of the laws of women's nature' a greater injury to her physical and mental constitution, than the hardships of poverty and neglect. The slave woman at her task will lives and grows old, and sees two or three generations of her mistresses pass away. The washerwoman, with scarcely a ray of hope to cheer her in her toils, will live to see her fashionable sisters all extinct. The kitchen maid is hearty and strong, when her lady has to be nursed like a sick baby. It is a sad truth that fashion-pampered women are almost worthless for all good ends of life; they have but little force of character, they have still less power of moral will, and quite as little physical energy. They live for no great ends. They are dolls, formed in the hands of milliners and servants, to be fed to order. If they rear children, servants and nurses do all, save to conceive and give them birth. And when reared, what are they? What do they amount to, but weak scions of the old stock? Who ever heard of a fashionable woman's child exhibiting any virtue and power of mind for which it became eminent? Read the biographies of our great and good men and women. Not one of them had a fashionable mother.—*Presbyterian.*

ELIZABETH BLACKWELL.

I know of nothing in the whole history of the human family that shines to me with a finer radiance of heroism than the story of the way Dr. Elizabeth Blackwell sought for her education as a physician and surgeon, not through the bristling lines of prejudice and proscription merely, but through the unspeakable oppositions of the delicate, shrinking, woman nature. But when she has fought that good fight, this is the result; that while we would all have held her back at the start, when we see with what a pure and perfect modesty she walks on her perilous way and shows us that this study of the architecture of the temple of the living God is a science into which the question of sex never comes—how once, when she is in the class-room, crowded with young men, watching a demonstration, a note drops on her note-book at the most important moment, and lies there until she has caught the secret the surgeon is revealing, and then is brushed away with her pencil because she will not deign to touch it with her pure woman's hand, while the whole multitude that has been watching her breaks into a storm of applause, and from that moment every man looks upon her with purer eyes than to behold evil; then when she enters on her career and we see how much better she is fitted for a great deal that must be done in this noble science of healing because she is a woman—then our opposition changes to the heartiest approval. We welcome the new and beautiful fitness, and the way made easier for the great host that follow in her sacred calling. But it was hard for her, and it is still hard for all her sisterhood. They bring the same delicate, shrinking organism to the task; but what comes out of it to all of us is this truth to be made good, not of medicine alone, but of everything the woman undertakes.

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WHOM SHALL OUR DAUGHTERS MARRY?

BY MARION MOORE.

A mother whose heart yearns over her children as none but a mother's heart can, finds herself at middle age a widow, with a family of daughters.

During the years of infancy they were sheltered in a home, in which all was done by both parents to throw around them the charm which endeared them to each other. All that was evil, was carefully shut out; all that was pernicious in books, forbidden to enter. That which was "pure, lovely, and of good report" was cherished; and as these girls grew up to womanhood, they looked upon life with an enthusiasm born of innocence and hope, and they went forth to meet its allurements with eager and expectant natures.

In society they met those who flattered and admired—men of high mental culture, and of wide political and social influence, but whose moral natures were depraved, yet who had the skill to conceal, in the presence of these pure minded maidens, all traces of the wrecks they had become both morally and physically through yielding to the lower appetites of their natures.

Eloquently and well did these men talk in the presence of the fair girls whose love they sought to win. Not a word was breathed to them unbecoming t e purest minded being. How then were these unworldly young women to dream of acts which should evoke horror and disgust where they now felt the sincerest respect and the most genuine admiration. They had neither father nor brother to shield them. Who was to draw back for them the curtain which shut out from the public gaze, the gambling hell, and the victims of these so called "gentlemen?" Who should open the doors of apartments where the "frail ones" of society held receptions which these men attended? And who could ever disclose to these unsuspecting maidens the depths of vice, degeneration and shame into which their suitors had fallen, and yet who in society were all "honorable men."

Is it not a sad subject to contemplate, that so many of the men of our country, have so lax an idea of virtue, and that our girls comparatively innocent should become wives of men of this stamp?

A young man who would reply to the seductions of the syren, as a certain youth did centuries ago, "How *can* I do this *great wickedness* and sin against God!" would be laughed at by the young men of this enlightened age called a "spooney," and "green" and I fear would be very hard to find at all.

I ask in all earnestness, what right have men who have yielded to the social sin so common in fashionable life, to take to their hearts and homes pure-minded, delicately-reared girls, who would turn from them with aversion, if she knew all?

Young girls, be not in too much haste to marry. Strive to get an inside view of your su[illegible]'s moral character before you trust your whole future in his hands. Young men, in the words of another, I implore you "keep yourselves pure for the sake of the women who will one day love you."

— An old saw newly set—A miss is good at a smile.

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—"Well, Bridget, can you scour tin-ware with alacrity?" "No, mum, I always scours them with sand."

—"My notion of a wife at forty is," said Jerrold, "that a man should be able to change her like a bank-note—for two twenties."

—Rural maidens in Massachusetts are distressed at an invention for consuming sparks.

—A young lady went into a music store and asked the clerk if he had "Loving Eyes." He replied, "I'm told so by the girls."

—"Can you tell me what a smile is?" asked a gentleman of a little girl. "Yes, sir; it's the whisper of a laugh."

—A coquette is one who first steals your heart by her address, and then steels her own heart to your addresses.

—A lady who was not a Shaksperian scholar, hearing the "Merry Wives of Windsor" highly praised, inquired how many wives Mr. Windsor had.

—"Well, Mrs. Smith," said Mrs. Jones, "If I'm anything I'm a Unitarian; what religion are you?" "I ain't quite sartin what they calls it, but my old man says he is a vegetarian."

—A little girl, busy in making a pair of worsted slippers for her father, said to a young companion near her, "You are very lucky, you are; your papa has only got *one* leg."

—Saxe says that Vermont is famous for four staples, "men, women, maple sugar and horses. The first are strong, the last are fleet, the second and third are exceedingly sweet, and all uncommonly hard to beat."

—A little girl in Ohio, about three years old, after being corrected the other day for something she had done, said: "Ma, I wish whipping cost something." "Why?" replied the mother. "Because," said little pert, "you never give me anything that costs something."

—"Never," says a henpecked man, "marry a woman worth more than thou art. When I married my wife I was worth fifty cents, and she was worth sixty-two cents; and when any difference has occurred between us she throws up the odd shilling."

—"Now, gentlemen," said Sheridan to his guests as the ladies left the room, "let us understand each other. Are we to drink like men or like beasts?" Somewhat indignant, the guests exclaimed, "Like men of course." "Then," he replied, "we are going to get jolly drunk, for brutes never drink more than they want."

—An eccentric minister, in a large parish, had seventeen couple to marry at once in a grand common service at church. In the course of the weddings he asked one of the men to pledge himself to the wrong woman. The man naturally protested, but was told, "Hold your tongue! I will marry you all now and here; you can sort yourselves going home."

—A lady was passing along a street the other day, when she was met by a young man full of bad whisky, who in staggering past stepped on her dress. Turning to the lady, he remarked apologetically, "Hoops take up too much room." To which the lady quietly replied, "Not so much as whisky, sir," and passed on.

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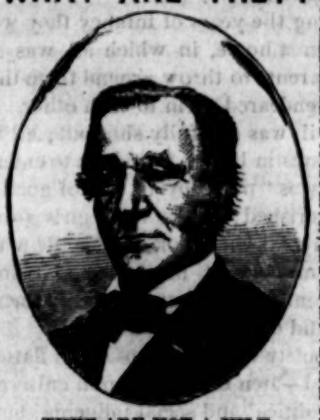

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